00031821

NOT TO BE ISSUED
OUT OF THE LIBRARY.

God
954·01
Aiy/His
31821

B.B.R.A.S

THE
ASIATIC SOCIETY OF BOMBAY
Town Hall, Bombay.

NATIONAL ARCHIVES OF INDIA

Digitized with financial assistance from
NSDL
Technology, Trust & Reach
on 16 November, 2018

NATIONAL ARCHIVES OF INDIA

NATIONAL ARCHIVES OF INDIA

A

HISTORICAL SKETCH

OF THE

CENTRAL PROVINCES AND BERAR

FROM THE EARLIEST TIMES

31821

BY

V. NATESA AIYAR, B.A.,

EXCAVATION ASSISTANT TO THE DIRECTOR-GENERAL OF ARCHÆOLOGY IN INDIA.

ALLAHABAD

THE PIONEER PRESS

1914

NATIONAL ARCHIVES OF INDIA

00031821

NATIONAL ARCHIVES OF INDIA

INTRODUCTION.

Sources of information.

WHAT is attempted here is a dynastic sketch of the history of the Central Provinces and Berar from the earliest times, so far as the same is derivable from the epigraphical and numismatic records found in and near the Province, as well as from literary sources, such as the *Mahābhārata*, *Vishṇupurāṇa*, *Mālavikāgnimitra* and *Harshacharita*, portions of which are indubitably authentic. In such a sketch there is no place for any notice of the numerous popular accounts which are either purely mythical or purely legendary.

Nature of the sketch.

As will be seen below, the circumstances which brought about the transition from one dynasty to another in the governance of these territories, particularly in the early and mediæval ages, are by no means clear; and this must be attributed partly, if not wholly, to the fact that a thorough archæological exploration of this part of the country remains yet to be undertaken. In consequence the following sketch cannot but appear more or less disjointed.

NATIONAL ARCHIVES OF INDIA

NATIONAL ARCHIVES OF INDIA

CHAPTER I.

The Epic Period.

Nagpur and its environs seem to have formed part of the Dandaka forest, which extended from the Jumnā to the Godavery, and to have been included in the kingdom of Ayōdhyâ when the *Rāmāyaṇa* was composed; for it is said there that, while Rāma passed through that forest during his exile, he was most cordially received by the hermits of the place, who paid him due allegiance as their virtual sovereign and sought his protection against the malicious demons who disturbed their sacrifices and killed them in addition.[1] Similarly, the great epic *Mahābhārata* speaks of the kingdom of Vidarbhā (Berar) and Kuntalapura, one of its principal cities. The name of the former appears to be still preserved in that of a small stream, Vaidarbhā, which rises on the plateau to the east of Kelapur and flows into the Pēngaṅgā; while the latter is supposed to have come down to the present day in the shape of Kelapur, one of the taluks of the Yeotmal district in Berar.[2]

References in the *Rāmāyaṇa* and the *Mahābhārata*.

What became of these territories after the epic period and until the Maurya dynasty came into power, is altogether obscure.

CHAPTER II.

The Maurya Dynasty (*Circa* 326—184 B.C.).

The earliest historical document so far discovered in this Province is the edict of Aśōka at Rupnath in the Sihora tahsil. Aśōka was the grandson of Chandragupta, who was the founder of the Maurya dynasty and the vanquisher of Seleukos, one of the Great Alexander's successors in the East. His dominions extended over the greater part of India and, according to his own testimony, his influence was felt by Antiochus of

The Aśōka edict at Rupnath.

---

[1] *Cf.* ते वयं भवता रक्ष्या भवद्विषयवासिनः ।
नगरस्थो वनस्थो वा त्वं नो राजा जनेश्वरः ॥ Vālmīki Rāmāyaṇa, III, i, 20; also
त्वमिक्ष्वाकुकुलस्यास्याः पृथिव्याश्च महारथः ।
प्रधानश्चापि नाथश्च देवानां मघवानिव ॥ *Ibid.*, III, vi, 8.

[2] *Yeotmal District Gazetteer*, p. 14.

NATIONAL ARCHIVES INDIA

Syria, Ptolemy of Egypt, Magas of Cyrene, Antigonus of Macedonia and Alexander of Epirus. He adopted Buddhism as his state religion and promulgated his famous religious and moral edicts throughout his realms. These edicts were engraved on rocks and pillars in busy thoroughfares and in places where people congregated in large numbers during fairs and festivals. The language of these records is one or other of the popular dialects which then prevailed. That with which the present sketch is concerned seems to have been put up a few years before Aśōka's death. In it the emperor exhorts all his subjects, of whatever creed, caste or social standing, to exert themselves towards the attainment of heavenly bliss.[1] The existence of this document on a rocky boulder still *in situ* proves beyond doubt that at that remote age, this part of the country formed an integral portion of the Maurya empire and that Rupnath was a place of no small importance.

CHAPTER III.

The Śuṅga and Āndhra Dynasties (*Circa* 184 B. C. –236 A. D.).

The last Maurya king Bṛihadratha was slain by his general Pushyamitra, who afterwards usurped his throne and founded the Śuṅga dynasty.

No inscriptions or coins of this dynasty have hitherto come to light in this Province. But there is a passage in Kālidāsa's *Mālavikāgnimitra* which says that when Agnimitra, son of Pushyamitra, was ruling over Vidiśā (Bhilsa?) as his father's viceroy, he espoused the cause of one Mādhavasēna who was imprisoned by his cousin Yajñasēna, king of Vidarbhā (Berar), and, after defeating the latter, divided the kingdom of Vidarbhā between the two cousins, each ruling over each side of the river Varadā (Wardha). Agnimitra is also said to have appointed a certain Vīrasēna, who was a man of inferior caste but a brother of the king's consort, to the command of a frontier fortress on the bank of the Narmadā.[2]

Reference to Vaidarbhā and Wardha in Kālidāsa's *Mālavikāgnimitra*.

The Śuṅgas were followed by the Kaṇvas, and they by the Āndhras in the sovereignty of the kingdom of Magadha. The Kaṇvas have left no trace of their rule anywhere in this Province. There is, however, a lengthy epigraph of the Āndhras in a cave at Nasik, in which it is stated that Gōtamiputra Sātakarṇi was ruler of Anūpa and Vidarbhā among many other

The Nasik cave inscription and the coins of the Āndhra dynasty from the Chanda district.

---

[1] *J. R. A. S.*, N. S., Vol. , pp. , and *Ind. Ant.*, Vol. VI, p. 155 and XXII, p. 299.

[2] Acts I and V.

NATIONAL ARCHIVES OF INDIA

states.[1] Of these Anūpa seems to have comprised the country on the Upper Narmadā, while Vidarbhā is the old name of Berar. This fact is corroborated by a find of coins in the Chanda district. One of them belongs to the reign of King Pulumāyi, and the rest, which number a dozen, to that of his successor Gōtamiputra Śātakarṇi.

Three early records of uncertain ascription.

It may perhaps be noted here, that there are three inscriptions in this Province which range in date from about the first century B. C., to about the third century A. D., but which it is hard to ascribe to any particular dynasty with any certainty. Of these two are carved on a detached slab at Deotek, in the Chanda district.[2] The third and comparatively later record is found on a rock by the side of a pool of water called Dāmaudahrada, in the village of Gunji, some fourteen miles from Sakti, the head-quarters of the Feudatory State of that name in Chhattisgarh.[3] It belongs to a certain Śrī Kumāra Vasant. These records, together with the numerous punch-marked coins which were unearthed in recent years in the districts of Bhandara, Balaghat, Bilaspur, Jubbulpore and Nimar, as well as others of a different type found at Nagpur, Bilaspur, Bastar and Balaghat, prove beyond doubt that a large portion of this Province was under the sway of Hindu rājās during the early centuries of the Christian era.

Old punch-marked coins from Bhandara, Balaghat, Bilaspur, Jubbulpore and Nimar.

CHAPTER IV.

The Indo-Greek, Kushāṅ, and Kshatrapa Dynasties.

Coins of Menandros from Balaghat.

It was noticed above that, when Pushyamitra of the Śuṅga dynasty was ruling over Magadha, his son Agnimitra, who was the viceroy of Vidiśā, vanquished the rājā of Vidarbhā, and forced him to give away one half of his dominions to a rival cousin. About this very time the capital of Pushyamitra was being attacked by the Indo-Greek king Menandros, the Milinda of the Buddhist scriptures, from the north-west, and by the Kalinga king Kāravēla from the south.[4] Both were, however, repulsed and driven back after a time. But the former has left tangible traces of his invasion in the shape of his coins, which gradually found their way into this Province, as the two specimens found at Balaghat clearly show.

---

[1] *Bombay Gazetteer*, Vol. I, Pt. ii, p. 149.

[2] Cunningham, *A. S. R.*, Vol. VII, p. 124.

[3] *Gazetteer of the Chhattisgarh Feudatory States*, p. 193.

[4] V. A. Smith, *Early History of India*, p. 187.

NATIONAL ARCHIVES OF INDIA

The last of the Indo-Greek princes of Kabul, namely, Hermaios, was superseded by the Yeuhchi-kushāṇ hordes from Central Asia under the leadership of Kadphises I., one of whose successors, the famous Buddhist monarch Kāniskha, was perhaps the greatest of his dynasty. Although the capital of Kāniskha's empire was Purushapura, the modern Peshawar, he was powerful enough to extend his arms as far as Pāṭalīputra (Patna) on the East and the Vindyas on the south. Kāniskha's dominions passed successively to Vāsishka, Huvishka and Vāsudēva. A gold coin of one or other of the two last-named kings has been found at Harda, in the Hoshangabad district, and probably justifies the surmise that this district was included in their sphere of influence, if it did not actually form part of their dominions.

The Kushāṇ domination.

Coins of Huvishka and Vāsudēva from Hoshangabad.

No historical data are available in this Province for the period which intervened between the sovereignty of the Kushāṇs and that of the Guptas, when the single coin of the Kshatrapa king Vīradāman (*circa* 240 A. D.), son of Dāmasēna, found at Bhandara is excepted. The Kshatrapa dynasty was founded about the beginning of the Christian era by a foreign prince of the name of Bhaumaka Kshaharāta, who belonged to the Śaka clan and made himself paramount in Guzerat and the adjacent provinces. His successors extended their power over almost the whole of Western India, having their capital at Ujjain. The last king, Rudrasēna, son of Rudradāman, was defeated and slain by the Gupta Emperor, Chandragupta II., about 388 A. D., and his dominions became part of the Gupta Empire soon after that date.

Coin of the Kshatrapa Vīradāman from Bhandara.

CHAPTER V.

The Gupta Dynasty and its Feudatories.

The founder of this dynasty was Chandragupta, a local chief residing at or near Pāṭaliputra who, in consequence of his marriage into the Lichchhavī clan, was able to raise himself to Imperial dignity and establish an era dating from his anointment in 320 A. D. He was succeeded by his son Samudragupta who proved to be 'an aggressively ambitious monarch and the most brilliant of the Gupta emperors.' After bringing almost the whole of Hindustan under his rule, he turned his attention towards the southern kingdoms. In his Allahabad *praśasti* he is said to have conquered Dakshiṇakōśala, the modern Chhattisgarh, and to have overthrown its king, Mahēndra. He also subdued the chieftains of the

Chandragupta I., 320—26 A. D.

Samudragupta, 326—75 A. D. His Allahabad *praśasti*.

NATIONAL ARCHIVES OF INDIA

hill tribes in the territories which now form the backward parts of this Province. One of these chieftains is stated to have borne the name of Vyāghrarājā or 'The Tiger King.' Samudragupta, however, eventually liberated all the conquered princes as is proved by a copper-plate inscription of more than two centuries later found at Arang. Rai Bahadur Hira Lal gives the following description of its contents.[1] "It is dated in the Gupta era and belongs to the end of the sixth century A. D. It purports to be issued from the Suvarṇanadī or Son river which rises from Amarkantak. It gives a new line of kings beginning with Sūra and ending with Bhīmasēna II. The genealogy is as follows :—

Arang inscription of Bhīmasena II.

Sūra.	Bhīmasena I.
|	|
Daitya I.	Dayitavarma II.
|	|
Vibhīshaṇa.	Bhīmasena II.
|	
Bhīmasena I.	

It records the grant of a village Bhaṭpallika, in the district of Donda, identifiable with its namesake, five or six miles from Raipur and twenty-five miles from Arang. Bhaṭpallika may be Barpaki of the Kauriya zamindari, so that the donees whose names, Harisvāmin and Bapasvāmin, indicate Telugu origin, were probably settled at Arang just midway between the village granted and the head-quarters of the district in which it was situated. Nothing is known of the dynasty to which Bhīmasena belonged. Perhaps it was a feudatory of the Gupta."

Samudragupta also seems to have occupied the Saugor and Damoh districts. This information is derived from the fact that there is a stone epigraph of his reign at Eran, the ancient Erākiṇa, and that mention is made there of the defeat by him of the 'Kharparikas' who are probably identical with the 'Kharpara armies' occurring in a Batihagarh record.[2] Samudragupta was an eminent patron of letters and fine arts, and performed the famous horse-sacrifice (*aśvamedha*) on the completion of his aggressive military career. He left to his son and successor, Chandragupta II., a vast empire extending "from the Hoogli on the east to the Jumna and Chambal on the west, and from the foot of the Himalayas on the north to the Narmadā on the south." The latter has left no inscription in this Province. The only records of his rule over it are his coins which are stated to have come from Harda, Jubbulpore and Sakhor, in the Balaghat district.

Chandragupta II., 375—413 A. D.

[1] *Raipur District Gazetteer*, p. 39.

[2] *Jubbulpore District Gazetteer*, p. 39.

NATIONAL ARCHIVES OF INDIA

The next king of this line who seems to have exercised powers of suzerainty over some parts of the Province was Budhagupta. An inscribed pillar of his reign found at Eran bears the date Gupta-Saṁvat 165 = A. D. 484—85.[1] It records that, when the Mahārāja Suraśmichaṇdra, a feudatory of Budhagupta, was governing the country lying between the rivers Kālindī (Jumna ?) and Narmadā, a *dhvajastambha* or flag-staff of the god Janārdana (Vishṇu) was set up by a Mahārāja named Matṛivishṇu and his younger brother Dhanyavishṇu.

Budhagupta, 484—510 A. D. The Eran pillar inscription of his reign.

There is yet another pillar inscription at Eran which belongs to this dynasty, and is dated in the Gupta-Saṁvat 191 or A. D. 510—11.[2] It states "that, in the company of a powerful King Bhānugupta, a chieftain or noble named Gōparāja came to the place where the pillar was set up, and fought a battle; that Gōparāja was killed; and that his wife accompanied him, by cremating herself on his funeral pyre." There are also sculptural representations of these incidents on the pillar. It is unfortunate that nothing is said as to who Gōparāja's antagonist was and to which dynasty he belonged.

Eran pillar inscription of Bhānugupta and Gōparāja.

CHAPTER VI.

The Parivrājaka Mahārājas.

The kings of this line were feudatories of the Early Guptas, and continued the traditions of their overlords down to A. D. 528. Their seat of government seems to have been somewhere near Bijeragogarh in the Murwara tahsil.[3] They are so named because they are believed to have descended from the race of the kingly ascetic (*Parivrājaka-kula*) Suśarman. Their genealogy may be shown thus:—

Origin and ancestry.

Mahārāja Dēvāḍhya, descended from Suśarman.
|
Mahārāja Prabhañjana.
|
Mahārāja Dāmōdara.
|
Mahārāja Hastin.
|
Mahārāja Saṁkshōbha.

Only the last two kings have left records to testify to their rule in this Province, and they range in date between A. D. 475 and 528.[4] The Mahārāja Hastin is mentioned as governing the kingdom of Ḍabhāla, the modern Jubbulpore, which came to him by inheritance along with the eighteen forest kingdoms, forming

Inscriptions of the Mahārājas Hastin and Saṁkshōbha from Khoh and Betul. A. D. 475—528.

[1] *Corp. Ins. Ind.*, Vol. III, p. 88 ff. | [2] *Ibid*, p. 91 ff.
[3] *Jubbulpore District Gazetteer*, p. 39. |
[4] *Corp. Ins. Ind.*, Vol. III, pp. 93, 100 and 112 ff; *Ep. Ind.*, Vol. VIII, p. 284 ff.

NATIONAL ARCHIVES OF INDIA

part of Dakshiṇakōśala (Chhattisgarh) which, as has already been seen, was subdued by Samudragupta. It seems likely that, as the Parivrājaka Mahārājas owed allegiance to the Guptas, Samudragupta left a portion of his conquests to the former. It is further apparent from the Betul plates of Saṁkshōbha that Tripurī was included in the Parivrājaka dominions, inasmuch as the record in question states that the king granted to certain Brahmans half the village of Prastaravāṭaka and a quarter of Dvāravatikā in the Province of Tripurī, which Mr. Hira Lal identifies with Patpara and Dwara respectively near Bilhari, nine miles from Murwara town and about sixty miles from Tewar, the ancient Tripurī.

CHAPTER VII.

The Uchchakalpa Mahārājas.

Like the Parivrājakas, the Uchchakalpa Mahārājas appear to have been feudatories of the Imperial Guptas. And the Bhumara stone pillar inscription of Hastin and Śarvanātha proves beyond doubt that the two dynasties were to some extent contemporaries and held sway over contiguous territories.[1] No distinct era is given in the records of the Uchchakalpas. If the dates which they afford be referred to the Gupta-Saṁvat, they would seem to range from A. D. 493 to 533—34 The Uchchakalpas apparently derived their name from that of their capital, now represented by Uchahara in the Native State of Nagode. Their genealogy may be rendered thus:—

Origin and ancestry.

Mahārāja Ōghadēva *m.* Mahādēvī Kumāradēvī.

Mahārāja Kumāradēva *m.* Mahādēvī Jayasvāminī.

Mahārāja Jayasvāmin *m.* Mahādēvī Rāmadēvī.

Mahārāja Vyāghra *m.* Ajjhitadēvī.

Mahārāja Jayanātha *m.* Mahādēvī Muruṇḍadēvī.

Mahārāja Śarvanātha.

Of these kings only the last two have left evidences of their rule in this Province in the shape of copper-plate records. They are met with at Karitalai, a village about twenty-three miles to the north-east of the town of Murwara and at Khoh, a village in the Nagode State. One of them in particular is interesting for the fact that it records the sanction of the Mahārāja Śarvanātha to the transfer, to private grantees, of two villages named Vyāghra-pallika and Kācharapallika in the Maṇināgapīṭha, for the purposes of

Karitalai and Khoh plates of Jayanātha and Śarvanātha. Saṁvat 174—214.

[1] *Corp. Ins. Ind.*, Vol. III, p. 113 ff.

NATIONAL ARCHIVES OF INDIA

the temple of the goddess Pishṭapurikadēvī at Mānapura. Dr. Fleet observes:—"This town of Mānapura is probably the modern Mânpur, near the river Śon, about forty-seven miles in a south-easterly direction from Uchaharâ, and thirty-two miles south-east of Kârîtalâî. And, if this identification is accepted, we have here another item of evidence tending to connect the Mahārājas of Uchchakalpa with the part of the country in which their grants are found.[1]" It is also worthy of note that Śarvanātha's grandfather Vyāghra was probably identical with the "Tiger King" whom Samudragupta is said to have subdued and that the village of Vyāghrapallika might have been named after him.

CHAPTER VIII.

The White Hūṇs.

Of the causes that brought about the final break—up of the Gupta empire, the most prominent by far appears to have been the invasion of the White Hūṇs. The leader of this invasion was Tōramāṇa who established his sway over Malwa prior to 500 A. D. This fact is made abundantly clear by an inscription of his reign found on the chest of a colossal red sandstone statue representing the boar-incarnation of Vishṇu, near the village Eran, in the Saugor district. The object of this epigraph was to record the construction of a temple by a certain Dhanyavishṇu, the younger brother of Matṛivishṇu, deceased. "The mention of Matṛivishṇu as deceased," says Dr. Fleet, "is of importance as showing that Tōramāṇa comes, so far as his possession of Eastern Malwa is concerned, shortly after Budhagupta, in whose time Matṛivishṇu, then alive, in conjunction with Dhanyavishṇu, set up (at Eran) the column that bears Budhagupta's inscription of the year 165." This fact would also appear to indicate that Bhānugupta, the successor of Budhagupta, was one of Tōramāṇa's tributaries.

Eran inscription of the time of Tōramāṇa.

On Tōramāṇa's death about 510 A. D., his dominions descended to his son Mihiragula. That the latter retained his father's possession in this Province unimpaired seems to be proved by a coin of his found at Seoni.[2] Eventually, however, the Hūṇa rule became so unbearable, that the Hindu princes combined together under the leadership of Bāliditya, king of Maghadha, and Yasōdharman, a rājā of Central India, and, after inflicting a crushing defeat on Mihiragula about the year 528 A. D., sent him back to his home in the Punjab.

Coin of Mihiragula from Seoni.

---

[1] *Corp. Ins. Ind.*, Vol. III, p. 136.

[2] V. A. Smith, *Early History of India*, p. 300

NATIONAL ARCHIVES OF INDIA

CHAPTER IX.

The Buddhist Kings of Bhandak and their Collaterals at Sirpur.

Reference to the Buddhist king of Bhandak in the itinerary of Hiuen-Tsang.

The Chinese pilgrim Hiuen-Tsang, who visited India towards the beginning of the seventh century A. D., makes mention of a line of Buddhist kings ruling at Bhandak.[1] As Bhandak is situated in the Chanda district, one can infer that it was these kings who came into power in this Province immediately after the extinction of the Hūṇa supremacy. This inference is further borne out by an inscription of a certain Sūryagōsha which is now preserved in the Nagpur Museum.[2] The Bhandak dynasty soon came to an end, but its traditions were continued to some extent by one of the collateral branches, which established its capital at Sirpur (Śrīpura) on the bank of the Mahānadī. The genealogy of the latter as furnished by their epigraphs may be shown as follows :—

Sirpur branch and its genealogy.

Udayana, of the Pāṇḍava or Śabara lineage.

- Indrabala
  - Nannadēva
    - Chandragupta
      - Harshagupta
        - Śivagupta-Bālārjuna.
    - Tivaradēva
- Bhavadēva

Of these Bhavadēva is stated to have repaired a Buddhist shrine originally constructed by Sūryagōsha. His father was perhaps the one who was conquered by the later Pallava king, Nandivarman Pallavamalla.[3] The Sirpur dynasty reached the height of its power and prosperity during the time of Tivaradēva, who earned the title of the 'Sovereign Lord of Kōsala.' His Rajim copper-plate inscription is dated in the seventh year of his reign and records the grant, by him, to a Brahman, of the village of Pimparipadraka in the Pēṇṭhāma *bhukti*. The only other king of this dynasty who is known from inscriptions in this Province is Śivagupta-Bālārjuna.[4] He is eulogised as a great temple-builder, and he appears to have won the title Bālārjuna for the remarkable proficiency in archery which he displayed even in his boyhood. His mother was a daughter of the king of Magadha and distinguished

Rajim plates of Tivaradēva.

Sirpur inscriptions of Śivagupta-Bālārjuna now in Raipur Museum.

---

[1] Beal, *Buddhist Records of the Western World*, Vol. , p. .
[2] *Ep. Ind.*, Vol. IV., p. 257.
[3] *Corp. Ins. Ind.*, Vol. III, p 293.
[4] *Ind. Ant*, Vol. XVIII, p. 179.

NATIONAL ARCHIVES OF INDIA

herself by constructing the superb brick temple of Lakshmaṇa at Sirpur after she became a widow.[1]

Superseded by the Sōmavaṁśī kings of Śarabhapura.

After Śivagupta-Bālārjuna the dynasty ceased to flourish. His son was probably ousted by the king Mahājayarāja of the Sōmavaṁśī family of Śarabhapura, and was obliged to flee towards the east and settle at Vinītapura, which Mr. Hira Lal identifies with Binka in the Sonpur State.

Raipur Museum inscription of Śivadeva.

Contemporaneous perhaps with Śivagupta-Bālārjuna was the king Śivadēva, who appears to have ruled at Drug, a town about twenty-four miles to the west of Raipur. A stone record of his reign is now in the Raipur Museum. It gives the names Śivadurga and Śivapura, which were apparently the fortress and the capital of the king respectively. The fact that the word Śiva occurs in every one of these names may be taken as an indication that the king was a devout worshipper of that deity.

CHAPTER X.

The Śailavaṁśīs of Śrīvardhanapura and the Sōmavaṁśīs of Śarabhapura.

Ragholi plates of Jayavardhana II.

The Śailavaṁśīs of Śrīvardhanapura were probably the same as the Śailōdbhavas or Śilōdbhavas of Orissa. The Ragholi copper-plate inscription of Jayavardhana II., one of its kings, affords sufficient grounds for the inference that during the reign of Śivagupta-Bālārjuna, an encroachment was made on the north of the Drug district by a king of the Śailavaṁśī dynasty who had his capital at Śrīvardhanapura.[2] His ancestry can thus be stated :--

Genealogy of the Śailavaṁśīs of Śrīvardhanapura.

Śrīvardhana I.
|
Pṛithuvardhana.
|
Sauvardhana.
|
Unknown.
|
Jayavardhana I.
|
Śrīvardhana II, *surnamed* Vindhyēśvara.
|
Jayavardhana II.

[1] *Raipur District Gazetteer*, p. 40.
[2] *Ep. Ind.*, Vol. IX, p. 41 ff.

NATIONAL ARCHIVES OF INDIA

Śrīvardhana II. seems to have assumed the title of Vindhyēśvara, inasmuch as his father succeeded in overthrowing the lord of the Vindhyas and making himself the ruler thereof. The Ragholi plates of his son Jayavardhana II. also support this inference. Their object is to record the grant of the village of Khaḍḍikā, in the Kaṭēraka district, to a temple of the Sun-god at Chaṭṭulliha. Mr. Hira Lal identifies Khaḍḍikā with Khadi, a village three miles to the north-east of Ragholi and Kaṭēraka with Katera near Katangi, sixty miles west of Ragholi.

The Sōmavaṁśis of Sarabhapura.

It was noticed at the end of the preceding chapter that the son of Śivagupta-Bālārjuna was ousted from his possessions by a member of the Sōmavaṁśī dynasty of Śarabhapura, named Mahājayarāja. One of his inscriptions found at Arang and now preserved in the Nagpur Museum, is dated in the fifth year of his reign and records the grant by him of the village of Paṁvā in the Pūrvarāshṭra (eastern country) to a Brahman.[1] Dr. Fleet suggests that Pūrvarāshṭra is so called, perhaps, from its lying on the east of the range of mountains, identified by General Cunningham with the Mēkhala mountains, which commences near Amarakantak, and ends about sixty miles south-east of Rajim.

Arang plates of Mahājayarāja

Raipur, Khariar and Sarangarh inscriptions of Mahāsudēvarāja.

The successor of Mahājayarāja was Mahāsudēvarāja. The seal attached to his Khariar plates mentions him as the son of Mānamātra and grandson of Prasanna.[2] It is therefore clear that he and Mahājayarāja could have been at most only collateral relations. The object of the Khariar record is to announce the grants of Navannaka and Sāṁbilaka in the Kshitimaṇḍāhāra by the king. Mahāsudēva has left two more documents of his rule in this Province, one at Raipur and the other at Sarangarh. And they record his grant respectively of the villages Śrīśāhikā in the Pūrvarāshṭra and Chullaṇḍaraka in the Tuṇḍāraka *bhukti*.[3] Speaking of these geographical names, Mr. Hira Lal observes:—"I identify Tuṇḍâraka with the present Tûṇḍrâ about six miles south of Seori Nârâyan on the Mahânadî and about thirty-five miles west of Sârangarh. It is now included in the Balôdâ Bazâr taḥṣîl of the Raipur district. The village Chullaṇḍaraka must have been somewhere close to Tûṇḍrâ and Srîśâhikâ I take to be the present Śirsâhî, also included in the Balôda Bazâr taḥṣil and situated about twenty-five miles south-west of Tûṇḍrâ. Mahâjayarâja of the Arang plates also seems to have granted a village in the same part of his kingdom, *viz.*, Paṁvâ, which I identify with Pâmgarh, about twenty-one miles north of Tûṇḍrâ and included in the Jânjgir taḥṣîl of the Bilaspur district. Navannaka may be the present Nahnâ, the Nainâ of the maps, three miles south of Khariar."

---

[1] *Corp. Ins. Ind.*, Vol. III, p. 192.
[2] *Ep. Ind.*, Vol. IX, p. 172.
[3] *Ep. Ind.*, Vol. IX, p. 282.

NATIONAL ARCHIVES OF INDIA

Now, if these identifications are correct—and they surely seem to be so—the conclusion is inevitable that the territories of Mahājayarāja and Mahāsudēvarāja covered the whole area south of Raipur and Bilaspur, and extended up to Khariar, the southernmost limit of Chhattisgarh.

CHAPTER XI.

The Maukharis and the Vākāṭakas.

As was seen above, the power of the Imperial Guptas was crippled once and for all by the invasion of the White Hūṇs. When, therefore, the latter were eventually driven back to the Punjab, all that was left of the Gupta dynasty was perhaps a collateral line whose members were for the most part local chiefs of Magadha. These seem to have shared the rule of that Province with another dynasty who had names ending in Śarman and who belonged to a clan called Maukhari, and who must have helped the confederacy of the Hindu rājās, in their victory over the Hūṇs[1]. Dr. Fleet remarks that the great antiquity of this family is shown by a clay seal which was found at Gaya, and which has on it, in Aśōka characters, the Pāli legend Mōkhaliṇam, 'of the Môkhalis, Maukhalis or Maukharis.'[2]

The Maukharis.

The only Maukhari record which this Province has yielded is the Asirgarh seal of the Mahārājādhirāja Śarvavarman, assignable to the end of the sixth century A. D. It supplies the genealogy of this dynasty which can be rendered thus:—

Asirgarh seal of Mahārājādhirāja Sarvavarman.

Mahārāja Harivarman *m.* Jayasvāminī-bhaṭṭārikādēvī.
|
Mahārāja Ādityavarman *m.* Harshaguptā-bhaṭṭārikādēvī.
|
Mahārāja Īśvaravarman *m.* Upaguptā-bhaṭṭārikādēvī.
|
Mahārājādhirāja Īśānavarman *m.* Lakshmīvatī-bhaṭṭarikā-mahādēvī.
|
Mahārājādhirāja Śarvavarman.

Of these kings it appears that Īśānavarman was the most powerful, inasmuch as the titles Mahārājādhirāja and Bhaṭṭārikāmahādēvī were applied to him and his queen, respectively, for the first time. It must be said, however that the present record by itself is not sufficient in any way to help to a correct inference as to the extent of his dominions in this Province.

[1] *Corp. Ins. Ind.*, Vol. III, page 206.
[2] *Corp. Ins. Ind.*, Vol. III, Introduction, p. 14.

NATIONAL ARCHIVES OF INDIA

The Vākāṭakas.

About the same period as the Maukharis, or perhaps somewhat later, a large portion of this Province was under the suzerainty of a dynasty who are described in their inscriptions as the Vākāṭaka Mahārājas. The founder of this dynasty is believed to have been a semi-mythical hero Vindhyaśakti and his capital, according to General Cunningham, was Bhandak, in the Chanda district. Four copper-plate inscriptions of this dynasty have been found, respectively, at Pindrai in the Seoni district,[1] Chammak in the Amraoti district,[2] Dudia in the Chhindwara district,[3] and Balaghat in the Balaghat district.[4] Of these the first three belong to the reign of the Mahārāja Pravarasēna II. and the last to that of the Mahārāja Pṛithvīshēna II.

Pindrai, Chammak and Dudia plates of Pravarasēna II. and the Balaghat plates of Pṛithvīshēna II.

Genealogy of the family.

The genealogy of this family furnished by the foregoing epigraphs may be represented in the following manner:—

Mahārāja Pravarasēna I.
m. Gautamī.
|
Unknown.
|
Mahārāja Rudrasēna I.
|
Mahārāja Pṛithvīshēna I.
|
Mahārāja Rudrasēna II.
m. Prabhāvatiguptā.
|
Mahārāja Pravarasēna II.
|
Mahārāja Narēndrasēna
m. Ajjhitabhaṭṭārikā.
|
Mahārāja Pṛithvīshēna II.

It is said of Rudrasēna I. that he was the daughter's son of the illustrious Bhavanāga, the Mahārāja of the Bhāraśīvas, whose royal line owed its origin to the great satisfaction of the god Śiva caused by their carrying a *liṅga* of Śiva placed as a load upon their shoulders.[5] The latter statement is interesting, as it takes back the practice of the present day Liṅgāyats of Southern India, namely that of carrying a silver or copper *liṅga* on their head or arms, to the beginning of the eighth century A. D., which is the probable date of the record wherein it is found. "This date is determined," says Dr. Fleet, "by the marriage of Rudrasêna II. with Prabhâvatiguptâ, the

[1] *Corp. Ins. Ind.*, Vol. III, p. 243 ff.
[2] *Ibid.*, p. 235 ff.
[3] *Ep. Ind.*, Vol. III, p. 260 ff.
[4] *Ibid.*, Vol. IX, p. 257 ff.
[5] *Corp. Ins. Ind.*, Vol. III, p. 241.

NATIONAL ARCHIVES OF INDIA

daughter of the paramount sovereign Dêvagupta, who, it can hardly be doubted, was Dêvagupta of Magadha, the son of Adityasêna, mentioned in the Dêô Baraṇârk inscription and belonging to the period of about A. D. 680—700."[1] Another noteworthy fact with regard to this dynasty is that Narêndrasêna, son of Pravarasêna II., appears to have taken the kingdom away by force from his elder brother, married a daughter of the lord of Kuntalā, and established himself as the suzerain of the kings of Kôsala, Mêkhala, and Mālava.[2] The Mêkhala here referred to can be no other than the territories adjoining the hill of Amarakantak from which the Narmadā (Mêkhala-kanyā) takes its rise.

As has been already remarked, there are only four inscriptions of this dynasty in this Province. The Chammak and Dudia plates of Pravarasêna II. purport to have been issued from a place called Pravarapura while the incomplete Balaghat record of Pṛithvīshêna II. proceeded from the king's residence at Vêmbāra. Therefore, it naturally follows that, owing to some reason or other, the seat of Government had to be removed from Pravarapura to Vêmbāra by Pṛithvīshêna II. And until these two spots are definitely identified it may not be possible to say whether this change was the result of any decline in the power of this dynasty.

All the four records above-named merely evidence the grants of villages or lands to Brahmans; and of the places mentioned in them, the village Charmāṅka has been identified with Chammak,[3] Kollapūraka with Kholapur, twenty-one miles south of Ellichpur,[4] and Chandrapura with Chandpur south of Seoni and west of the Wêngaṅgā river.[5]

CHAPTER XII.

The Rāshṭrakūṭas, the Western Chālukyas and the Chôlas.

The Rāshṭrakūṭas and their genealogy.

The successors of the Vākāṭakas were the Rāshṭrakūṭas. Their earliest record found in this Province is the Uṇḍikavāṭikā grant of Abhimanyu. This Uṇḍikavāṭikā has been identified with the village of Oontiya, near Pachmarhi in the Hoshangabad district,[6] and as the other places mentioned in the grant also lie in the same district, it may be concluded that a large portion, if not the whole of Hoshangabad, was under the sway of the king Abhimanyu. The same grant further affords the following short genealogy :—

Uṇḍikavāṭikā grant of Abhimanyu.

---

[1] *Corp. Ins. Ind.*, Vol. III, Introduction, p. 15.
[2] *Ep. Ind.*, Vol IX, p. 269.
[3] *Corp. Ins. Ind.*, Vol. III, p. 236.
[4] *Ibid.*, p. 244.
[5] *Ep. Ind*, Vol. III, p. 260; for the identification of other localities, see p. 23 of the *Chhindwara District Gazetteer.*
[6] *Ep. Ind.*, Vol. VIII, p. 163 ff.

NATIONAL ARCHIVES OF INDIA

Māna of Mānāṇka.
|
Dēvarāja.
|
Bhavishya.
|
Abhimanyu.

These kings had their capital at a place called Mānapuram which derives its name probably from the King Mānāṇka, the first of this line. They seem to have belonged to a branch distinct from the Rāshṭrakūṭas of Malkhed in the Nizam's dominions, inasmuch as the device on the seal of the Uṇḍikavāṭikā grant represents a lion instead of a *garuḍa*, the emblem of the Malkhed princes. There are, however, other inscriptions of this dynasty which came from Multai, Deoli and Nilkanthi, which are more closely allied to those of the Malkhed line in the matter of their genealogical details.

Multai plates of Nandarāja. A. D. 708—10.

The Multai record belongs to a king named Nandarāja and is dated in Śaka-Saṁvat 631 = A. D. 708-09 or 709-10 according as the given year is taken as current or expired.[1] The following genealogy is furnished by it :—

Genealogy of Nandarāja's family.

Durgarāja.
|
Gōvindarāja.
|
Svāmikarāja.
|
Yuddhāsura Nandarāja.

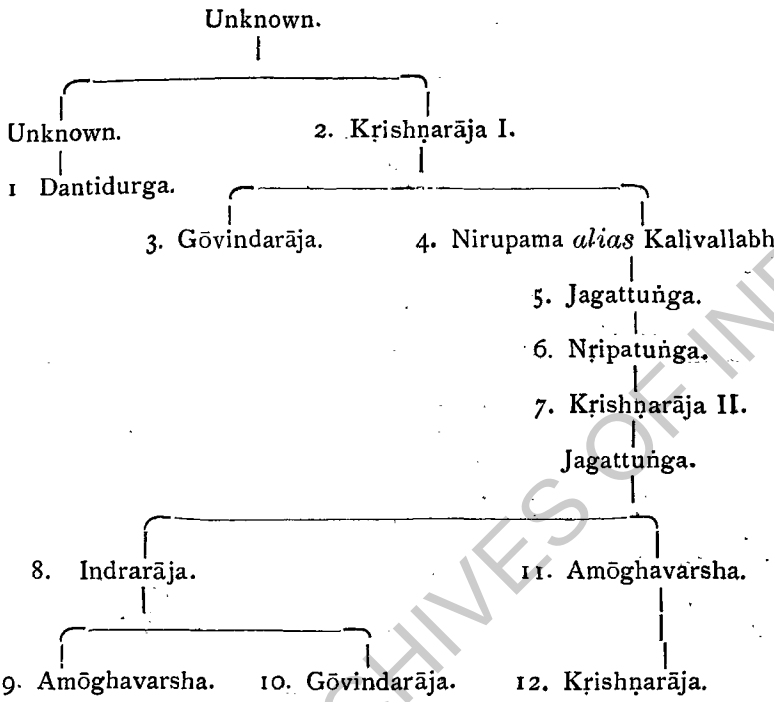
Unfortunately, the places mentioned in this record have not yet been properly identified, and until they are, the use of this record, so far as it concerns the history of this Province, will be but slight. On the contrary, the Deoli plates which belong to Kṛishṇa III. supply a more detailed genealogy and a good deal of other interesting information.[2] The genealogy can be shown thus :—

Deoli plates of Kṛishṇa III, A. D. 940—41.

---

[1] *Ind. Ant.*, Vol. XVIII, p. 230 ff. | [2] *Ep. Ind.*, Vol. V, p. 188 ff.

NATIONAL ARCHIVES OF INDIA



The object of this document is to record the grant, by the king, of the village of Tālapurumshaka in the district of Nāgapura Nandivardhana, in the name of his brother Jagattuṅga, while staying at his capital Mānyakhēṭa (Malkhed), in the year 862, expired, of the Śaka era, corresponding to A. D. 940—41. The village granted is said to have been bounded on the east by Mādhāṭadhiṇdhara, on the south by the river Kanhaṇā, on the west by the village of Mōhama, and on the north by Vadhrīra. Of these Kanhanā is the present Kanhan which flows near Kampti, Mōhama or Mōhamagrāma is the Mohagaon situated in the Chhindwara district, and Vadhrīra is Berdi in the vicinity of that town. This shows that the districts of Nagpur and Chhindwara were included in the Rāshṭrakūṭa kingdom during the regin of Kṛishṇa III. There are many other historical facts for which the grant under discussion is remarkable. It proves beyond doubt that the main branch of the Rāshṭrakūṭa family, namely that of Malked, sprang from the Sātyaki line of the Yādava race and that it was known by the name of Tuṅga.

Dantidurga and his successors.

Dantidurga, who is the first king in this record, is said to have established his sovereignty over the whole of the Mahārāshṭra extending from the Narmadā in the north to the Tuṅgabhadrā in the south. His successor, Kṛishṇa I., excavated the famous temple of Kailāsa at Ellora. Nṛipatuṅga, the sixth king of this line, founded the city of Mānyakhēṭa. His son, Kṛishṇa II., also known as Akālavarsha, 'frightened the Gûrjara, destroyed the pride of the Lâṭa and taught humility to the Gauḍas, and his command was obeyed by the Aṅga, the

NATIONAL ARCHIVES OF INDIA

Kaliṅga, the Gâṅga and the Magadha.' In another inscription of this dynasty Amōghavarsha, the eleventh king, is called Baddiga. He is stated to have been assisted in the government of the kingdom by his son Kṛishṇa III. who was engaged in wars with his neighbours and who subjugated Dantiga and Vappuga. He uprooted Rāchhyāmalla and placed on the Gāṅga throne a prince of the name of Bhūtārya. This Bhūtārya in his turn helped his benefactor in destroying the Chōla king Rājāditya in 949 A. D. Kṛishṇa III. also subdued the Pallava ruler Aṇṇiga. He assumed the surname Akālavarsha when he ascended the throne.

The Rāshṭrakūtas supplanted by the Western Chālukyas of Kalyāṇi about 973 A. D.

The last king of the Rāshṭrakuṭa dynasty was Ḳakka II. He was overthrown about 973 A. D. by Taila or Tailapa II., who founded the western Chālukya dynasty of Kalyāṇi. The latter was succeeded by his son Satyāśraya, during whose reign the Chālukya kingdom suffered severely from the invasion of the Chōla king Rājarāja II.[1] This fact seems to be borne out, by a find of copper coins of Rājarāja II's mintage in the village of Varagaon near Kamtha. However, this humiliation did not long remain unavenged. A descendant of Taila II., called Vikramāditya VI., or Vikramāṅka, the hero of Bilhaṇa's Vikramāṅkacharita, ascended the throne in 1076 A. D., and redeemed the prestige of his family by his military exploits which included the capture of Kāñchī, the Pallava capital From a stone pillar inscription of his reign which was found on the Sitabaldi mound in Nagpur, and which is dated in Śaka-saṁvat 1008 = A. D. 1087, it appears that a representative of the old Rāshṭrakūṭa dynasty named Dhāḍibhamḍaka *alias* Dhāḍiadēva, who had emigrated from Latalaura, was one of his vassals.[2]

Copper coin of Rājarāja II. from Varagaon near Kamtha.

Sitabaldi votive inscription of the reign of the Western Chālukya Vikramāditya VI., A. D., 1087.

CHAPTER XIII.

The Kalachuris, Haihayas, or Chēdis, and their Feudatories.

A.—*The Haihayas of Tripurî and Dâhala or Western Chēdis.*

Probable date of their occupation of Tripuri.

It was only towards the close of the ninth century or the beginning of the tenth century A. D., that this dynasty seems to have come into possession of Tripurî, the modern Tewar, a village about six miles to the west of Jubbulpore.

Origin and Antiquity.

It is supposed that the word 'Haihaya' is derived from Ahihaya, snake-horse, which is the mythical name of the progenitor of this family who is believed to have been the offspring of a snake and a mare. But the founder according to inscriptions was one Kārtavīrya or

[1] V. A. Smith, *Early History of India*, p. 363.
[2] *Ep. Ind.*, Vol. III., p. 304 ff.

NATIONAL ARCHIVES OF INDIA

Sahasrārjuna.[1] Speaking of the antiquity of this dynasty, Dr. Bhandarkar remarks:—"The earliest mention of a family of this name that we have is in connection with Maṅgaliśa of the early Chālukya dynasty. Vinayāditya is represented in one of his inscriptions to have subdued the Haihayas, and Vikramāditya II. married, as we have seen, two girls who were sisters belonging to the family. The later Rāshṭrakūṭa princes were also connected by marriage with the Haihayas.[2]

Genealogy.

The first king of this dynasty so far as he is known from historical records, was Kôkkalladēva. The Bilhari stone inscription mentions him as having been the supporter of Kṛishṇarāja, the Rāshṭrakūṭa Kṛishṇa II., in the south and Bhôjadēva, the Paramāra, in the north.[3] His son was Mugdhatuṅga who wrested Pāli from the lord of Kôśala, and his son Kēyūravarsha Yuvarājadēva who married Nōhalā, the daughter of the Chālukya Avanivarman. The offspring of Yuvarājadēva and Nōhalā was Lakshmaṇarāja. There is an inscription of his reign at Karitalai in the Murwara tahsil which seems to be the earliest Kalachuri record so far found in this Province. Its purpose is to convey the grant of the village of Dīrghaśākhika, by Lakshmaṇarāja to some Brahmans who were attached to a temple of Vishṇu erected by the minister Sōmēśvara, and the grant of the villages Chakrahradi and Chhallipāṭaka and Antarapāṭa to that temple, by Rāaḍā and Śaṅkaragaṇa, Lakshmaṇarāja's queen and son respectively. Of these places Dirghaśākhika has been conjecturally identified with the village Dighee, about six miles south-east of Karitalai. It may be of interest here to note that Lakshmaṇarāja's daughter Bonthadēvī was married to the Western Chālukya king Vikramāditya IV. and thus became the mother of Taila or Tailapa II.[4]

Kôkkalladēva I., A. D. 875—900.

Mugdhatuṅga, A. D. 900—25 and Yuvarājadēva I., A. D. 925—50.

Lakshmaṇarāja, A. D. 950—79.

Besides Śaṅkaragaṇa, Lakshmaṇarāja had another son named Yuvarājadēva II. He has left a stone inscription which was formerly found at Bilahri, but is now deposited in the Nagpur Museum.[5] Curiously enough it consists of two parts which appear to be considerably removed from each other in date. The first part records the erection of a Śiva temple by Nōhalā, the grandmother of Yuvarāja II, and the endowment, by her, of the villages Dhaṅgapāṭaka, Poṇḍī, Nāgabala, Khailapāṭaka, Vīḍā, Sajjāhatī, and Gōshṭhapālī, to the temple, and of the villages Nipānīya and Ambipāṭaka to a certain sage Īśvaraśiva. The second part mentions that Lakshmaṇarāja, son of Nōhalā and Yuvarāja-

Yuvarājadēva II, A. D. 975—1000.

His Bilahri stone inscription.

---

[1] *Ep. Ind.*, Vol. I, p. 263, v. 8; *ibid.*, p. 37, v. 3.
[2] *Bom. Gazet.*, Vol. I, Pt. II, p. 225.
[3] *Ep. Ind.*, Vol. I, p. 253.
[4] *Bom. Gazet.*, Vol. I, Pt. II, p. 296
[5] *Ep. Ind.*, Vol. I, p. 251 ff.

NATIONAL ARCHIVES OF INDIA

dēva I, transferred the sacred edifices of his mother to a number of sages living in Kadambaguhā and Mattamayūra and that the inhabitants of Tripurī, Saubhāgyapura, Lavaṇanagara, Durlabhapura, and Vimānapura were made to contribute towards the up-keep of these edifices.

Yuvarājadēva II. defeated by Vākpati-Muñja and Taila II.

Yuvarājadēva II was defeated and his capital Tripurī captured by the Paramāra king Vākpati-Muñja,[1] and it appears that, some time after this, when he had succeeded in recovering his lost territories, his nephew, the Western Chālukya prince Taila or Tailapa II., invaded his country and reduced him to submission.

Gāṅgēyadēva, A. D. 1015—40.

Yuvarājadēva II. was succeeded by his son Kōkkalladēva II. on whose death the kingdom was inherited by his son Gāṅgēyadēva who soon became so powerful as to assume the title of Vikramaditya.[2] He is said to have 'crossed the Ganges and conquered much of the territory to the north of that river and between that river and the Jumnā. The king of Kanauj was very weak. He submitted to Mahmud of Ghazni without a struggle and was killed by the neighbouring Hindu rājā for allying himself with an infidel. The Chēdi king took advantage of the king's weakness to conquer much of his territory. Gāṅgēya Chēdi seems to have conquered Mithilā from the Pālas. For Professor Bendal speaks of a Nepal scribe writing a manuscript of the Rāmāyaṇa in Mithilā, acknowledging Gāngēyadeva as the reigning sovereign in 1029 A. D. Even his great enemies, the Chandēllas, style him as the conqueror of the universe.'[3] The conquest of Mithilā spoken of above was made when Mahīpāla, the Buddhist king, was ruler of the East. Gāṅgēyadēva is unique among the Western Chēdi kings in that he alone issued coins in his name; and these coins subsequently furnished the model for the mintages of the Chandēlla and some other dynasties. He died under the famous fig tree in Prayāga about the year 1040 and was succeeded by his son Karṇadēva.

Karṇadēva, A. D. 1040—80.

Karṇadēva is reputed as the founder of Karṇāvati, the modern Karanbel in the vicinity of Tewar, and of a magnificent temple at Benares.[4] He was besides the first to assume the title of Trikaliṅgādhipati, the lord of Trikaliṅga (Telingana). He is said to have conquered the Pāṅḍyas, Muralas, Kuṅgas, Vaṅgas, Kaliṅgas, Kīras and Hūṇas,[5] and to have joined Bhīma, king of Guzerat, in crushing Bhōja, the learned king of Malwa, about 1060 A. D. Soon, however, he suffered a severe defeat at the hands of the Chandēlla prince Kīrtivarman and was forced to cede Bilahri to the latter.[6] In the Nagpur Museum *praśasti* of the rulers of Mālava, the Paramāra king Udayāditya is spoken of as the liberator of the land from the dominion of Karṇadēva who,

---

[1] *Ep. Ind.*, Vol I, p 227.
[2] *Ep. Ind.*, Vol. II, p. 6, v. 11.
[3] *Rāmacharita*, by Sandhyākaranandi, published in the *Memoirs of the A. S. B.*, Vol. III, No. I, Introduction, p. 11.
[4] *Ep. Ind.*, Vol. II, p. 2.
[5] *Ibid.*, p. 9.
[6] V. A. Smith, *Early History of India*, p. 362.

joined by the Karṇāṭas, had swept over the earth like a mighty ocean.[1] And according to the poet Bilhaṇa, this king was vanquished by the Western Chālukya Sōmēśvara I. The *Rāmacharita* of Sandhyākaranandi says, that, shortly after his accession to the throne, Vigrahapāla III. of the Pāla dynasty came into conflict with Karṇa; that Karṇa was forced to enter into a treaty with him acknowledging his supremacy, and that Karṇa's daughter Yauvanaśrī was eventually given in marriage to Vigrahapāla. These references clearly indicate what a powerful prince Karṇa was. Karṇa married the Hūṇa princess Āvalladēvī and was succeeded by the son whom she bore to him, namely, Yaśaḥkarṇadēva. The latter seems to have led an invasion into the Āndhra dominions and to have defeated the Āndhra ruler in the vicinity of the river Gōdāvarī.[2] He also rendered himself famous by the devastation of Chhampāraṇya.[3] But this prosperity did not last long, because a part of his territory was invaded and occupied by the king of Kanauj about the year 1123. And the Nagpur Museum *praśasti* already referred to, records a successful expedition against Tripurī by Lakshmadēva of Malwa, the son and successor of Udayāditya, during this period.[4]

Yaśaḥkarṇadēva, A. D. 1080—1123.

Yaśaḥkarṇadēva was succeeded by his son Gayākarṇadēva. He married Alhaṇadēvī, a daughter of the king Vijayasiṁha of the Guhila family of Mewad and his wife Śyāmaladēvī, a daughter of Udayāditya of Malwa. Alhaṇadēvī bore him two sons, Narasiṁhadēva and Jayasiṁhadēva, who succeeded to the Chēdi throne one after the other.

Gayākarṇadēva, A. D. 1123—56.

There are three inscriptions of Narsiṁhadēva's reign in this Province. They are dated respectively in the Chēdi-Saṁvat 907 and 909 = A. D. 1155 and 1158 and in the Vikrama-Saṁvat 1216 = A. D. 1159. The first, which is the Bheraghat epigraph so often alluded to, records that "the queen Alhaṇadēvî, the mother of the reigning king Narasiṁhadêva and his younger brother Jayasiṁhadêva, founded a Śiva temple, with a *maṭha* or cloister, a hall of study and gardens attached to it; that, probably for the maintenance of these buildings and their occupants, she assigned the income from the two villages of Nâmaüṇḍî, in the Jâulî pattalâ and of Makarapâṭaka, on the right bank of the Narmadâ in the land adjoining the hills; and that the management of the whole establishment, thus founded by the queen, was entrusted in the first instance to a Pâsupata ascetic Rudrarâśi of Lâṭa lineage."[5] The late Professor Kielhorn has identified Jâulî pattalâ with the country round about Jubbulpore.

Narasiṁhadēva, A. D. 1156—60.

The only other record which furnishes any interesting information regarding Narasiṁhadēva's reign is the last of those mentioned

[1] *Ep. Ind.*, Vol. II, p. 181.
[2] *Ibid.*, p. 2.
[3] *Ibid.*, p. 9.
[4] *Ep. Ind.*, Vol. II, p. 303.
[5] *Ep. Ind.*, Vol. II. p. 8.

NATIONAL ARCHIVES OF INDIA

above. It is dated in the Vikrama era, and thus by comparison with the first two documents affords a safe test whereby to determine the commencement of the Kalachuri epoch. It calls the reigning king the *Mahārājādhirāja* of Ḍāhala and records that the Rāṇaka Chhīhula, a son of Jālhaṇa, Mahārāṇaka of Pipalaudurga, performed some meritorious deed in connection with Shaṭashaḍikāghāṭ.[1] If Shaṭashaḍikāghāṭ was the ancient name of Alhaghat, it may be inferred that Narasiṁhadēva's kingdom included the present Rewah state also. However, Narasiṁhadēva appears to have suffered a crushing defeat at the hands of the Chandēlla prince Madanavarmadēva and to have been put to flight by the latter towards the close of his reign.[2] On Narasiṁhadēva's death the kingdom passed to his younger brother Jayasiṁhadēva. The latter had a certain Mahārāṇaha Kīrtivarman, chief of Kakkarēḍika, as his vassal, and Kakkarēḍika has been identified with the modern Kakreri, "a large place on the table-land at the head of the principal pass, Mamani ghāṭ, leading to the west towards Bânda and Kâlanjar and Mahôba.[3]" In a Tewar inscription of Jayasiṁhadēva's reign it is stated that the *Nāyaka* Kēśava, a resident of the village of Sākhā in Mālavaka, built a Siva temple. If Mālavaka be the same as Mālava or Malwa, the present record would seem to indicate that the suzerainty of Jayasiṁhadēva extended to that tract.

Jayasiṁhadēva, A. D. 1160—78.

When Jayasiṁhadēva died, the sovereignty of the Chēdi dominions descended to his son Vijayasiṁhadēva. Of the latter and his reign there are a number of undated inscriptions along with a single dated one. The dated record refers itself to the Chēdi-Saṁvat 932 = A. D. 1181. It appears to have been found at Kachnar, "a small village, 1½ miles from Kumbhi, on the Heran or Hiramjavatī river.[4]" It furnishes the names of Vijayasiṁhadēva's mother and son as Gōsaladēvī and Ajayasiṁhadēva respectively, and its object is to record the grant, by the queen-mother, on behalf of her minor grandson, of the crown village of Choralāyi to a certain Brahman. This, added to the fact that the present epigraph is the latest as yet discovered which can be ascribed with certainty to the Haihaya rulers of Tripurī, seems to point to the conclusion that shortly after the Chēdi-Saṁvat 932, this branch of the Kalachuri dynasty came to an end and that the young Ajayasiṁhadēva never actually held sovereign powers. To what causes this sudden decline and fall of the Western Chēdis was due can only be conjectured. It certainly seems probable that the rise of the Baghela power at Rewah and the Gond kingdom at Garha-Mandla, both in the close proximity of their capital, contributed largely to that end.

Vijayasiṁhadēva, A. D. 1178—1285.

Decline and fall of the Western Chēdis.

---

[1] *Ind. Ant.*, Vol. XVIII, p. 214.
[2] *A. S. R.*, Vol. IX, p. 110.
[3] *Ind. Ant.*, Vol. XVIII, p. 225.
[4] *J. A. S. B.*, Vol. VIII, p. 481 ff; *Ibid*, Vol. XXI, p. 111 ff.

31821

NATIONAL ARCHIVES OF INDIA

B.—*The Haihayas of Ratnapura or the Eastern Chēdis.*

This family appears to have branched off from their collaterals the Western Chēdis, at an early date. The Ratanpur stone inscription of one of its kings, namely, Jājalladēva, which is dated in the Kalachuri-Saṁvat 866 = A. D. 1114, and which seems to be the oldest of its records so far discovered, gives the following genealogical particulars.[1] "In the race of these princes (the Haihayas) was born the Chēdi ruler Kôkalla, whose residence or country appears to be called Tritasaurya. Kôkalla had eighteen sons, of whom the first-born was ruler of Tripurī, while the others became lords of *Maṇḍalas*. A descendant of one of these younger sons was Kaliṅgarāja, who left Tritasaurya and acquired Dakshiṇakôśala (Chhattishgarh), where he settled at Tummāṇa. His son was Kamalarāja, and his son again was Ratnarāja or Ratnēśa (Ratnadēva I) who ornamented Tummāṇa with temples, gardens, etc., and founded Ratnapura (Ratanpur). (He is said to have defeated the famous Eastern Gaṅga king Anantavarma-Chōḍagaṅga who invaded his dominions.[2] This fact is probably corroborated by the find of a gold coin of the latter at Raipur). Ratnadēva married Nônallâ, a daughter of Vajjuka, the prince of the Kōmō *Maṇḍala*, who bore to him a son Pṛithvīdēva or Pṛithvīśa (Pṛithvīdēva II.) who succeeded Ratnarāja, and built temples at Tummāṇa and a tank at Ratnapura. He married Rājallā who bore to him Jājalladēva (I). Jājallā was allied with the ruler of Chēdi and honoured by the princes of Kanyakubja and Jējābhuktika. He defeated and captured in battle one Sōmēśvara, and he had either annual tribute paid or presents given to him by the chiefs of the *Maṇḍalas* of [Dakshiṇa] Kōśala, Āndhra Khimiḍī, Vairāgara, Lañjikā, Bhāṇāra, Talahāri, Daṇḍakapura, Nandāvatī and Kukkuṭa. The late Professor Kielhorn, who published this epigraph, further observes that the prince of Kanyakubja alluded to in this inscription was probably Gōvindachandra (A. D. 1114—54); the prince of Jējābhuktika (Bundelkhand), the Chandēlla king, Kīrtivarmadēva; and the ruler of Chēdi, Yaśaḥkarṇa or Gayākarṇa of Tripurī.[3] As regards the places mentioned in this document, it may be noted that Vairāgara, Lañjikā and Bhāṇāra can be identified respectively with Wairagarh, Lanji and Bhandara, and Khimiḍī, with a town in the Ganjam district, inasmuch as the name still survives in the zamindari tract of Parlakimedi. That the Talahāri Maṇḍala was then a big division in which Ratanpur itself was included, is proved by a stone inscription which was found in the Bādal Mahal of the Ratanpur fort.[4]

Genealogy and early history.

Jājalladēva I., A. D. 1114—36.

The epigraph so far discussed also records that a monastery was established at Jājallapura and that a grant of the villages Sirulī and Arjunakōṇaśaraṇa was made by him towards its maintenance. This

---

[1] *Ep. Ind.*, Vol. I, p. 32 ff.
[2] *Ep. Ind.*, Vol. I., p. 40, v. 4.
[3] *Ep. Ind.*, Vol. I, p. 34.
[4] Kielhorn's *List of Ins. of N. India*, No. 417n.

Jājallapura is perhaps identifiable with Janjnagar Pāli, a modern name of Pāli, which the prince Mugdhatuṅga of Tripurī is said to have wrested from the lord of Mahākōśala. In the Kharod inscription of Ratnadēva, one of his descendants, Jājalladēva is reported to have defeated Bhujabala, king of Suvarṇapura (Sonpur) on the Mahānadī.[1] Thus Jājalladēva's dominions should have extended 'from Amarkantak on the north down to the other side of the Gōdāvarī on the south and from the confines of Berar in the west to the boundaries of Orissa on the east, barring the petty states towards Bastar.' It may be noted that Jājalladēva I. also minted coins, and one of his specimens is now in the Nagpur Museum Cabinet.

Ratnadēva II. A. D., 1136—40.

The son and successor of Jājalladēva I. was Ratnadēva II. who claims to have defeated the prince Chōḍagaṅga, the lord of the Kaliṅga country. One of his coins is preserved in the Nagpur Museum. He died in the year 1140 and was succeeded by his son Pṛithvīdēva II. His commander-in-chief was one Jagapāla who gained many victories and captured many fortresses for his master. He and his predecessors seem to have been in possession of Drug and ruled the country round about it under the suzerainty of the Ratanpur kings. The Rajim temple inscription of Chēdi-Saṁvat 896 = A. D. 1145 states that, during the reign of Pṛithvīdēva II, Jagapāla took the forts Saraharāgaḍha (Sorar) and Machkāśihavā (Mechka) and conquered the Bhramaravaḍra country. He also captured Kāntāra, Kusumābhōga, Kāndasīhvā and the district of Kākayara (Kaṅker?), and seems to have founded or re-built the town of Jagapālapura.[2] As most of these places are situated in the easternmost part of this Province it may probably be inferred that the Ratanpur authority then extended over almost the whole of the modern Chhattisgarh. It appears, however, that many of the conquered territories were not brought under the direct control of the sovereign power, but were held by independent rājas owing nominal allegiance to the former.

Pṛithvīdēva II., A. D. 1140—60.

Rajim temple inscription of Chēdi-Saṁvat 896 = A. D. 1145.

Jājalladēva II., A. D. 1160—68.

On Pṛithvīdēva's death about the year 1160, the kingdom passed to his son Jājalladēva II. A Malhar inscription of Chēdi-Saṁvat 919 = A. D. 1167—68, mentions him as the lord of Tummāṇa, although this place had long ceased to be the capital. It is interesting to note that the old name of Malhar, as supplied by this record, was Mallāla. Jājalladēva II. married Sōmalladēvī who bore him a son named Ratnadēva. Ratnadēva III. reigned for about fifteen years and left the throne to his son Pṛithvīdēva III on his death in A. D. 1183. The reign of Pṛithvīdēva III. and his successors were altogether uneventful. However, towards the beginning of the sixteenth century,

Ratnadēva III., A. D. 1168—83 and Pṛithvīdēva III., A. D. 1183—90.

[1] *Ind. Ant.*, Vol. XXII, p. 82

[2] *Ind. Ant.*, Vol. XVII, p. 137.

NATIONAL ARCHIVES OF INDIA

a scion of this family, named Bāharasahāi or Vāharēndra suddenly looms on the historical horizon. A *praśasti* of him was found at Kosgain and is now preserved in the Nagpur Museum. Bāharasahāi's son and successor was Kalyāṇa Sahāi. He seems to have been in power between A. D. 1536 and 1573. And it was during this period that the Mughal influence penetrated into Chhattisgarh. Kalyāṇasahāi is reported to have proceeded to Delhi and to have been received in state by the Great Akbar. This conciliatory policy helped to keep the integrity of the Ratanpur kingdom intact, till it was eventually absorbed by the Mahrattas under the leadership of Bhāskar Pant about the year 1740.

Bāharasahāi or Vāharēndra, A. D. 1519—36, and Kalyāṇasahāi, A.D. 1536—73.

C.—*The Haihayas of Rāyapura.*

It was noticed above that, during the reign of Prithvīdēva II. of Ratanpur, his commander-in-chief Jagapāla conquered many territories, some of which, however, were subsequently left in the hands of their original rulers who were required to render only nominal allegiance to the suzerain power. One of such territories was occupied by a junior member of the Ratanpur family, named Simhaṇa. He appears to have made Raipur his capital and to have enjoyed a sort of semi-independent state. This information is furnished by documents of the reign of Hari-Brahmadēva, the great-grandson of Simhaṇa. They are two in number, and are dated respectively in the Vikrama-Saṁvat 1458 and 1470 which correspond to A. D. 1402 and 1414.[1] They give the genealogy of this family somewhat as follows :—

Hari-Brahmadēva, A.D. 1400—15.

Lakshmīdēva.
|
Simhaṇa.
|
Rāmachandra.
|
Hari-Brahmadēva
alias
Hari Rāya Brahmadēva.

The names Simhaṇa and Rāmachandra also occur in a mutilated inscription at Ramtek. The king Simhaṇa is said to have captured eighteen strongholds of adversaries, which probably has some reference to the eighteen out of the thirty-six fortresses from which the modern Chhattisgarh seems to derive its name. His successor Rāmachandra or Rāmadēva is mentioned as having fought a battle with a certain prince Bhōṇiṅgadēva and slain him. To which dynasty Bhōṇiṅgadēva belonged it is hard to make out.

[1] *Ind Ant.*, Vol. XXII, p. 83 ; and *Ep. Ind.*, Vol. II, p. 228 ff.

NATIONAL ARCHIVES OF INDIA

Of Hari-Brahmadēva himself no noteworthy information is supplied by the two epigraphs of his regin already quoted. In one of them the old name of Khalari is given as Khalvāṭikā, and it is stated that this Khalvāṭikā was the capital of the king when the record in question was issued. It therefore seems likely that, prior to the date of this document, Hari-Brahmadēva had sustained some reverses at the hands of his foes which induced him to remove the seat of Government from Raipur to a place forty-five miles east of it. And the fact that none of the successors of Hari-Brahmadēva, except the last, have left any records of their rule, probably lends additional support to this inference.[1] There is, however, a copper-plate sanad of the last king, dated Vikrama-Saṁvat 1792 = A. D. 1735, and reported to have been found in the possession of one Anjoni Lōdhi of Arang. Mr. Hira Lal provides the following description of it[2]:—"It is an interesting record granted to the ancestors of the Lōdhi remitting certain taxes detailed as 'Chhintā būndā gayāri mai muari.' The privileges granted consisted of exemptions from paying ordinary and widow-marriage fees, as also those leviable from a wife deserting her husband and marrying another, and *non-appropriation* by the State of the property belonging to the heirless members of the family."

A copper-plate *sanad* of the last king, dated Saṁvat 1792.

About the middle of the eighteenth century A. D. the last of the Rāyapura kings was attacked and overthrown by the Bhōnslās, and his kingdom fell into the hands of the latter in consequence.

Final overthrow of the Rāyapura kingdom by the Bhōnslās.

D.— *The Feudatories of the Haihayas of Ratnapura.*

Just about the time when the Rāyapura family branched off from the parent stock at Ratnapura, one of the local chiefs residing at Kākaira (Kanker) succeeded in making himself supreme in the southern portion of the Raipur district and continued to rule there as a tributary of the Ratnapura dynasty. This fact is evidenced by certain inscriptions found at Sihawa[3] and Kanker[4] and dated in Saka-Saṁvat 1114 and 1242, and in Chēdi Saṁvat 965 and 966. The genealogy of these chiefs as furnished by the records in question can be represented thus: -

Kākaira or Kanker Chiefs, A. D. 1064—1320.

Genealogy.

---

1 For a list of these successors see the *Raipur Dist. Gazet.*, p. 51 f.

2 *Ibid.*, p. 50.

3 *Ep. Ind.*, Vol. IX, p. 182 ff.

4 *Ibid.*, pp. 123 ff. and 166 ff.

NATIONAL ARCHIVES OF INDIA

Simhārāja.
|
Vyāghrarāja *alias* Vāgharāja.
|
Vōpadēva.
|

Krishṇa ?	Karṇadēva.	Sōmarājadēva	Rāmakēsarin.
|	*m.* Bhōpalladēvī	|	
Jaitarāja.	1192 A. D.	Pampurājadēva	
|		*m.* Lakshmīdēvī	
Sōmachandra.		1216 A. D.	
|		|	
Bhānudēva		Vōpadēva.	
1320 A.D.			

This line of kings is first mentioned in inscriptions in the year 1192 A. D, *i.e.*, when Karṇadēva was in power. Of him and his collaterals Mr. Hira Lal remarks :—" There can be little doubt that all these branches of the Kâkaira family owed allegiance to some other power which was very probably represented by the Haihaya kings of South Kôśala, as the use of the Kalachuri era by Pampurâjadēva would indicate. Karṇarâja was apparently more ambitious than the rest. He subdued the neighbouring princes as our inscription relates, and probably set himself up as an independent ruler in these out-of-the-way jungles; that is perhaps the reason why he used the Saka era in his inscription instead of the Kalachuri era, thus indicating that he did not acknowledge the Haihaya domination." [1] It appears that Karṇadēva and his brothers were ruling in different parts of the state at one and the same time and had their capital at different places, although one of them was recognised as overlord. Thus Karṇadēva chose a place near Sihawa, the old capital, as his seat of government, and Sōmarāja and his son Pampurājadēva favoured Pāḍipattaṇa, while Kṛishṇarāja's son Jaitarāja selected Kākaira (Kanker) which has since remained the most important town in the state

Karṇadēva and his successors.

Karṇadēva was a devout worshipper of Śiva and built many temples and dug many tanks in honour of that deity.

The history of the successors of Karṇadēva contains nothing worth recording. It will therefore suffice to note that, like several other ancient dynasties in this Province, the last of the Kākaira chiefs was swept away by the rising power of the Bhōnslā rājās of Nagpur in the eighteenth century A. D.

The Sahaspur Chiefs.

Simultaneously with Vāgharāja of the Kanker family, another chief named Yasōrāja, was holding sway over Sahaspur Lohāra. This information is

1 *Ep. Ind.*, Vol. IX, p. 184.

NATIONAL ARCHIVES OF INDIA

furnished by an inscription of him dated in [Chēdi]-Saṁvat 934 = A. D. 1183, found at Sahaspur. From the manner in which the date is given, it may be inferred that Yaśōrāja was also a feudatory of the Haihaya king of Ratnapura.[1] And it is further probable that he himself belonged to the Haihaya race, inasmuch as the image on which the inscription is found represents Sahasrārjuna, the reputed founder of that family.

CHAPTER XIV.

The Chandēllas of Jejābhukti and the Paramāras of Mālava.

A.—*The Chandēllas.*

Kīrtivarman, A. D. 1080.

When speaking of Karṇadēva of Tripurī it was remarked that towards the close of his reign, he suffered a severe defeat at the hands of the Chandēlla prince Kīrtivarman, who thereafter occupied Karṇa's capital and captured many of his territories.[2] And as the successors of Karṇadēva do not appear ever to have succeeded in redeeming this loss it may safely by concluded that the Chandēllas were in possession of a part of the Chēdi dominions until they were displaced by the Muhammadan invaders.

B.—*The Paramāras.*

Amarakantak inscripti on of the Rulers of Mālava, dated in Vikrama-Saṁvat 1161 = A. D. 1104, now in Nagpur Museum.

As already observed, the Nagpur Museum stone inscription of the Rulers of Mālava, which is said to have come from Amarakantak, speaks of the defeat of Karṇadēva, king of Tripurī, by the Mālava king Udayāditya, the successor of the famous Bhōja.[3] It further says that again when Udayāditya's son Lakshmadēva ascended the throne of Mālava, he successfully led an expedition against Tripurī, and that Naravarmadēva, his younger brother, built a temple at Amarakantak where the present record was put up.[4] These events go to show that the north-eastern portion of this Province including Amarakantak was then under the direct control of the Paramāra kings.

The Bhopal plates of Udayavaram, dated Vikrama-Saṁvat 1256 = A. D. 1200.

The next Paramāra prince who seems to have ruled over this Province was Udayavarman, of Dhāra. His Bhopal plates, dated Vikrama-Saṁvat 1256 = A. D. 1200 record that, having bathed in the Rēvā, *i.e.*, Narmadā, at the bathing-place called Guvāḍāghaṭṭa, he granted the village of Gaṇaūrā, belonging to the Narmadapura *pratijāgaraṇaka*, in the Vindhya *maṇḍala*, to a certain Brahman.[5] Of these places Gaṇaūrā has been identified with 'Ganora,' seven miles south-west of Hoshangabad, Narmadāpura with Hoshangabad itself, and Guvāḍāghaṭṭa

---

[1] Cunnigham, *A. S. R.*, Vol. XVII, p. 43 and Pl. XXII.

[2] See above, p. 19.

[3] See above, p. 19.

[4] *Ep. Ind.*, Vol. II, p. 181.

[5] *Ind. Ant.*, Vol. XVI, p. 253.

NATIONAL ARCHIVES OF INDIA

with the village 'Guaria' on the left bank of the Narmadā, two miles to the west of Hoshangabad.

Udayavarman was apparently succeeded by his collateral nephew Dēvapāla. The latter has left a copper-plate inscription which was originally found at Mandhata, and is now in the Nagpur Museum.[1] It is dated Vikrama-Saṁvat 1282 = A. D. 1225. It records that while staying at Mahishmatī, the king Dēvapāla granted the village of Satājuṇa in the Mahuaḍa *pratijāgaraṇaka*, to certain Brahmans. The interest of the document consists in the fact that, of the donees, some belonged to the Tripurīsthāna or Tewar and some to Akōlasthāna or Akōla in Berar.

Mandhata inscription of Dēvapāla, dated Vikrama-Saṁvat 1282 = A. D. 1225, now in Nagpur Museum.

On the death of Dēvapāla his possessions in this Province seem to have descended to his son Jaitugidēva or Jayasiṁhadēva, as an inscription of his reign in the fort of Rahatgarh would show.

The successor of Jayasiṁhadēva was his younger brother Jayavarman II. He has left a record of his sovereignty at Gadarpura opposite to the island of Mandhata, engraved on a set of copper-plates. It is dated in Vikrama-Saṁvat 1317 = A. D. 1260—61, and says that the king caused the *pratīhāra* Gāṅgadēva to give the village of Vaḍaüḍa in the Mahuaḍa *pathaka* to three Brahmans who had come from Navagāmwa, Ṭakārī and Ghataushari respectively, and that that grant was made at Amarēśvarakshētra on the southern bank of the Rēvā (Narmadā).[2] Most of the places mentioned here have been identified with tolerable certainty by the late Professor Kielhorn, and they all happen to lie in this Province. Thus Mahuaḍa is probably the modern Mahud, a village about thirty-eight miles south-west of Mandhata and Vaḍaüḍa, the village Barud some ten miles south of Mandhata. The name Amarēśvarakshētra still survives in that of a *ghāṭ* which is situated near the island of Mandhata. These identifications seem to indicate that Jayavarman's power, so far as this Province is concerned, extended mainly over the district of Nimār.

Gadarpura inscription of Jayavarman II., dated Vikrama-Saṁvat 1317 = A.D. 1260-61, now in Nagpur Museum.

The successors of Jayavarman II. are not known from any inscriptions in this Province. It is therefore apparent that, as in other parts of their kingdom, their supremacy here gradually dwindled before the rising prowess of the Tomara Rajputs till it ceased altogether about the middle of the fourteenth century A.D.

CHAPTER XV.

The Nāgavaṁśis and Kākatiyas of Bastar.

A.—*The Nāgavaṁśīs.*

The Nāgavaṁśīs of Bastar appear to be closely connected with the Sinda family of Yelburga, inasmuch as the ancestry and the *birudas* of

[1] *Ep. Ind.*, Vol. IX, p. 105 ff.
[2] *Ep. Ind.*, Vol. IX, p. 119.

NATIONAL ARCHIVES OF INDIA

both are almost similar.[1] They are so named because the progenitor of the family is believed to have sprung from a serpent-king called in one inscription, Dharaṇēndra.[2] More than a dozen epigraphs of this dynasty have come to light in Bastar. Of these a large number is written in Telugu characters. The earliest was found at Errakot and dates back to Saka-Saṁvat 945 = A. D. 1023. The rest range in date from Śaka-Saṁvat 983 = A. D. 1060—61 to Śaka-Saṁvat 1147 = A. D. 1224—25. The genealogy which they supply can be represented thus :—

Origin and Genealogy.

[Nṛipa] tibhūshaṇa.
⋮
Jagadēkabhūshaṇa Mahārāja
alias
Rājabhūshaṇa Mahārāja
m. Guṇḍamahādēvi.
|
Rājabhūshaṇa Mahārāja Sōmēsvara I.
|
Kanharadēva.

Practically nothing is known about the first of these kings, *viz.*, Nṛipatibhūshaṇa, except that he was reigning in Śaka-Saṁvat 945 = A. D. 1023. The next king Jagadēkabhūshaṇa or Rājabhūshaṇa has been identified by some scholars with a certain Dhārāvarsha, although the reasons for this identification are far from clear. Dhārāvarsha seems to have held sway over the Chakrakūṭa or Chitrakūṭa country, comprising the modern town of Chitrakota, eight miles from Rajapura. At about the same time, another portion of the Bastar State was ruled over by another Nāgavaṁśī king named Madhurāntakadēva. This fact is evidenced by a copper-plate inscription which was found at Rajapura. It is dated in Śaka-Saṁvat 987 = A. D. 1065, and records that the king Madhurāntakadēva granted the village of Rajapura to one Mēḍipōta or Chhurikāra Mēḍipōta and his descendants with seventy *gadyāṇakas* of gold.[3] With the aid of internal evidence, Mr. Hira Lal tries to prove that the consideration for this grant was the supply of victims for human sacrifices. If this was really the case, the present document must be considered very unique indeed.

Jagadēkabhūshaṇa *alias* Rājabhūshaṇa Mahārāja *alias* (?) Dhārāvarsha of Chakrakūṭa.

Rajapura grant of Madhurāntakadēva, of Bhramarakotya.

Among Dhārāvarsha's feudatories was one Chandrādityadēva of the Karikāla family. He is described as the lord of Kāvērī with the capital at Uraiyūr, as born of the Telugu Chōḍa race, as the chief of Chōḍagāma and as having a lion for his crest. It is further

Chandrāditya of the Karikāla family, a feudatory of Dhārāvarsha.

---

[1] *An. Rep. on Epigraphy*, Southern Circle, for the year 1908-09, p. 111.
[2] *Ep. Ind.*, Vol. III, p. 231.
[3] *Ep. Ind.*, Vol. IX, p. 176.

NATIONAL ARCHIVES OF INDIA

said of him that he built a tank and a Śiva temple at Bārasūru (Barsur) and named them after himself. This curious subordination of a chief allied to the Chōḍas of Cuddapah to a Nāgavaṁśī king residing so far away, has been explained thus. The Tamil poem *Kalingattup-Paraṇi* states that the Chōla king Kulotuṅga I., while yet a youth, won his laurels in battle by storming Chakrakota.[1] Very likely he then brought under subjection the king Dhārāvarsha, whose seat of Government was Bārasūru. When Kulōttuṅga retired, it appears that his conquests were followed up by his kinsman Chandrādityadēva, who perhaps suffered some reverses and was obliged in consequence to settle down near Barsur as a feudatory of Dhārāvarsha.

Dhārāvarsha married Guṇḍamahādēvī, by whom he had a son Sōmēśvara I. who bore the surname of Rājabhūshaṇa and who eventually succeeded Dhārāvarsha on the throne. As many as five inscriptions of Sōmēśvara have been found in Bastar, the earliest being dated in Śaka-Saṁvat 992 = A.D. 1070-71. From them it is obvious that Sōmēśvara had two queens named Sāsanamahādēvī and Dharaṇamahādēvī. In a record of the latter found at Kuruspal, the reigning king and his predecessors are called 'the lords of the country of Chakrakūṭa'; and the reigning king, *i.e.*, Sōmēśvara I., is eulogised in terms which would seem to indicate that he was the greatest of the Nāgavaṁśī rulers, for it is said that he conquered the kings Oḍḍarāya and Vīrachōla, killed a certain Madhurāntaka, probably the prince of Brahmarakota spoken of above, burnt Vēṅgīdēśa and subdued the Kōśalas.[2]

Sōmēśvara I., and his queens Sāsanamahādēvī and Dharaṇamahādēvī.

The Narayanpal inscription of Guṇḍamahādēvī states that Sōmēśvara I. was succeeded by his son Kanharadēva about Śaka-Saṁvat 1033 or A. D. 1111. It further records the grant by her of the town of Nārāyaṇapura (Narayanpal) to the god Nārāyaṇa whose temple is still extant there. It is very likely that the town derived its name from its presiding deity.

Of the immediate successors of Kanharadēva, with the possible exception of Sōmēśvaradēva II., hardly anything is known. Sōmēśvaradēva II. has left an inscription at the capital town of Barsur, dated in Śaka-Saṁvat 1130 (1131), corresponding to A. D. 1209-10. From it, it appears that Sōmēśvaradēva II. bore the surname of Jagadēkabhūshaṇa and that his chief queen was Gaṅgamahādēvī.[3] The next king of Bastar seems to have borne the appellation of Jagadēkabhūshaṇa Narasihyadēva Mahārāja or Narasiṅghadēva. It is apparent from an inscription of his reign found at Jatanpal that his mother was Gaṇgādēvī.[4] If this Gaṇgādēvī was identical with Sōmēśvara II's chief queen Gaṅgamahādēvī, it would follow that Narasihyadēva was the son and successor of Sōmēśvaradēva II. and that he ascended

Kanharadeva and his successors.

[1] *Ep. Ind.*, Vol. IX, p. 179, n. 1.
[2] *An. Rep. on Epigraphy*, Southern Circle, for the year 1908-09, p. 113.
[3] *Ep. Ind.*, Vcl. III, p. 315.
[4] *An. Rep. on Epigraphy*, Southern Circle, for 1908-09, p. 114.

NATIONAL ARCHIVES OF INDIA

the throne prior to Śaka-Saṁvat 1140 or A. D. 1218-19, the date of his earliest record. Soon after A. D. 1226, the king Nanasiṅghadēva ceased to rule and his authority descended to Rājādhirāja Mahārāja Jēsiṅghadēva, the last king of this dynasty. The name of his queen was Mahādēvī.[1] It is worthy of note that, all through the period during which the Nāgavaṁśīs were in power, the northern part of Bastar seems to have remained under the control of the Chiefs of Kākaira (Kanker).

B.—*The Kākatīyas.*

Annam Dēo, the founder of this kingdom.

The dynasty which followed the Nāgavaṁśīs in the government of Bastar is known as the Kākatīya. The original home of this dynasty was Warangal in Telingana, and the greatest of its sovereigns there was Pratāparudra, an eminent patron of letters. The latest date supplied by inscriptions for Pratāparudra is Śaka-Saṁvat 1242 = A. D. 1320. This king was eventually overthrown by the Yādava Chief of Deogiri and was slain in battle. Therefore the surviving members of his family were obliged to leave the kingdom and seek their fortune elsewhere. Of these, a brother of Pratāparudra, named Annamarāja or Annam Dēo proceeded to the Vastara (Bastar) country and succeeded in establishing his supremacy there. Annam Dēo died in 1415 and was succeeded by Hāmiradēva. However, no epigraphical documents of Annam Dēo's successors exist until the time of the king Dikpāladēva. The earliest of Dikpāladēva's records is dated in Vikrama-Saṁvat 1760 = A. D. 1703. From it, it appears that as many as eight kings had reigned in the interval between the founder of this line and Dikpāladēva. Their names are Hāmiradēva, Bhairavadēva, Purushōttamadēva, Jayasiṁhadēva, Narasiṁhadēva, Jagadīśarāyadēva, Vīranārāyaṇadēva and Vīrasiṁhadēva.[2] According to the family records of Bastar, there was another king called Pratāparājadēva who ruled after Narasiṁhadēva and prior to Jagadīśarāyadēva.[3] This Pratāparājadēva is believed to have captured eighteen forts (*garhs*) around Dongarh and assigned them to his younger brother as a maintenance grant. When, however, the Bastar branch became extinct during the reign of Dikpāladēva, both Dongarh and Bastar seem to have come under Rājpāladēva of the junior branch whose son Dalpatdēva removed the seat of Government to Jagdalpur which has ever since remained the capital of the State. Dalpatdēva was succeeded by his son Daryaodēva. In about 1779 A. D., when his brother Ajmersingh rebelled against him, he was obliged to seek the help of the Bhonsla rājā of Nagpur. Thus the Bastar State became a dependency of the Bhonsla kingdom and continued to remain so till it finally fell into the hands of the British. After Daryaodēva came Mahīpāladēva, Bhūpāladēva, and Bhairamdēva. Bhairamdēva died

Annam Dēo's successors Hāmiradēva, Dikpāladēva and Dalpatdēva.

Decline and fall of the Kākatīya supremacy.

---

[1] *Ep. Ind.*, V , p. 163.

[2] *Ep. Ind.*, Vol. IX., p. 165.

[3] *Ibid*, p. 166.

NATIONAL ARCHIVES OF INDIA

in 1891 A. D., leaving a minor son Rudrapratāpadēva. The state was therefore administered by the British Government until the year 1908 when the young rājā was raised to the thrown as a feudatory chief.

CHAPTER XVI.

The Gōṇds.

The history of this dynasty is derived purely from tradition and contemporary records of Muhammadan chroniclers. The dynasty is said to have descended from a semi-mythical hero Jātbā who "was born from a virgin under a bean plant and was protected by a cobra during the absence of his mother."[1] It split up in course of time into four ruling branches which held sway respectively at Kherla, Garha-Mandla, Deogarh and Chanda. The territories comprised under their rule therefore extended over almost the whole of the Sātpurā Plateau and are referred to by the Muhammadan historians as the Gōṇḍwāna.

Four main branches, namely, Kherla, Garha-Mandla, Deogarh and Chanda.

Of the four branches above named, the Kherla seems to be the oldest. It is first noticed in the Vivēka-Sindhu, a Mahrathi work of the latter part of the thirteenth century A.D. Mention is made there of the Kherla king Jaitpāl who was one of the ancestors of the famous Narasiṅgh Rāi of whose opulence the Persian historian Ferishta has much to say. In 1398 A. D. Narasiṅgh Rāi invaded Berar which was then in the possession of the Bahmani king of Gulbarga, and devastated it. This aggression was punished by the latter who took Narasiṅgh Rāi's son prisoner and compelled Narasiṅgh Rāi to become his vassal. Subsequently, in the year 1433, in one of his campaigns against Hoshang Shāh of Malwa, Narasiṅgh Rāi was put to death and all his territories were added to the Malwa kingdom. Thus ended the Gōṇḍ house of Kherla.

The Kherla branch.

Narsiṅgh Rāi.

The next in age, but certainly by far the most powerful, was the Garha-Mandla branch. It probably came into existence when the Haihayas of Tripurī lost their power. Its head-quarters was originally at Garha, a village near Tewar, the ancient Tripurī, and then at Mandla, both situated on the right bank of the Narmadā. The first authentic name which is known in connection with this line is that of Saṅgrām Sā who came into power towards the close of the fifteenth century A. D. His possessions seem to have extended over a large portion of the Narmadā valley, and he is believed to have been the master of as many as fifty-two fortresses. On his death in 1530 A. D. the kingdom passed to his son

The Garha-Mandla branch.

The Rājā Saṅgrām Sā, A. D. 1530.

---

[1] *Nagpur District Gazetter*, p. 29.

NATIONAL ARCHIVES OF INDIA

Dalpat Sā, who removed the seat of Government to the fortress of Singorgarh in the district of Damoh. Dalpat Sā was succeeded by his widow Durgāvatī, who administered the kingdom as regent of her minor son and is still remembered by the people of this Province for her heroic valour and sturdy patriotism. It was during her regency that the first great blow to the Mandla power was struck by Asaf Khān, the Governor of the Mughal Emperor Akbar at Khara Manikpur. The queen Durgāvatī suffered a crushing defeat and therefore stabbed herself to death. Then came Chandar Sā and his grandson Prēm Nārāyaṇ. The latter and his son Hirdē Sā had enough to do to keep their dominions safe from the clutches of the Bundela chiefs of Orchha.

Dalpat Sā and Durgāvatī.

Now commences the decline of the Mandla power. Hirdē Sā foolishly incurred the displeasure of the Mughal Emperor, to whose court he happened to pay a visit. Thereupon the latter invaded his dominions and forced his successor Narēndra Sā to cede a large portion of them. The next king of Mandla was probably Nizām Shāh. An inscription of his reign, dated in the Vikrama-Samvat 1812 = A. D. 1755, is now in the Nagpur Museum. In 1781 the last king of this line, named Narahar Sā, was attacked and taken prisoner by the Maratha Subha of Saugor. And the kingdom which retained for full three centuries a considerable amount of power in this Province was heard of no more.

Decline of the Mandla power.

Nizām Shāh and his successors, A. D. 1755—81.

The authentic history of the Deogarh branch commences from the reign of a certain Jātbā, Chātwā of the *Ain-i-Akbari*, who ruled about the end of the sixteenth century A. D., and exchanged friendly visits with the Mughal Emperor Akbar. It is, however, believed that this house sprang from a king of Garha, called Sarbasta, who captured Deogarh, a fortress about twenty-four miles south-west of Chhindwara, from its former masters, probably the Ābhīras. The greatest prince of this branch was Bakht Buland, fourth in descent from Jātbā. He entered the service of Aurangzeb, and after becoming a convert to Muhammadanism under the name already mentioned, was formally invested with regal powers. During his reign his subjects enjoyed immense peace and prosperity. As is remarked in one of the Settlement Reports of this Province, the success of the Maratha administration in later days was due in a large measure to the many reforms introduced by him. His kingdom included the modern districts of Chhindwara and Betul, and portions of Nagpur, Seoni, Bhandara and Balaghat.[1] He founded the city of Nagpur and succeeded in making extensive additions to his territories during the disruption of the Mughal empire.

The Deogarh branch.

Bakht Buland, the greatest of this line.

[1] *Nagpur District Gazetteer*, p. 31.

NATIONAL ARCHIVES OF INDIA

Bakht Buland was succeeded by Chand Sultān who made Nagpur his capital. When he died in the year 1739 there were many claimants to the throne, and consequently the help of Raghūji Bhōnslā of Berar, was sought by one of them. Raghūjī rendered the necessary help, but gradually established himself as the virtual sovereign of Nagpur and Deogarh.

Chand Sultān. Nagpur becomes the Capital in A. D. 1739.

The only other branch of the Gōṇḍ dynasty which remains to be considered is that of Chanda. Its first king, as stated by native chroniclers, was Ballāl Singh, who is believed to have reigned in the thirteenth century A. D .According to the *Ain-i-Akbari*, a prince named Bābji was ruling in Chanda in the latter half of the sixteenth century. In about 1751 the kingdom fell into the hands of Raghūji Bhōnslā, and the Chanda line became extinct.

The Chanda branch. *Circa* 1250—1751 A. D.

CHAPTER XVII.

The Fārūqīs of Burhanpur.

What is known of this dynasty is mainly, if not wholly, derived from the accounts of Muhammadan historians. There is, however, an important epigraphical record in the Juma Masjid at Burhanpur. It was put up in Samvat 1646 = A. D. 1590 by king Ādil Shāh to commemorate the construction of the mosque and affords the following genealogy which differs somewhat from the details given in Briggs' *Ferishta* and Jarrett's *Ain-i-Akbari*[1] :—

Rājā Mālik.
|
Gaznī (Khān).
|
Kaisar Khān.
|
Hasan (Khān).
|
Ādil Shāh.
|
Mubārakh.
|
Ādil Shāh.

The dynasty was founded about 1370 A. D. by a military adventurer, named Mālik Rājā, who was in the service of Firōz Shāh Tughlak. By slow degrees Mālik succeeded in overrunning the whole of the Tapti valley situated in the present Nimar district, and in reducing the local chiefs to subjection. He entered into matrimonial relations with the king of Malwa and thus considerably strengthened his position. His son and successor was Nasīr Khān who, being invested by the king of Guzerat with the title of Khān, gave the name Khāndēsh to his kingdom. He founded the city of Burhanpur on the right bank of the Tapti, which was made the capital and which continued to be so as long as the dynasty remained in power.

Mālik Rājā, the founder. A. D. 1370—99.

Nasīr Khān, A. D. 1399—1437.

[1] *Ep. Ind.*, Vol. IX, p. 307 f.

NATIONAL ARCHIVES OF INDIA

The next king of this dynasty who deserves some mention is Adil Khān I. His main stronghold was the impregnable fortress of Asīrgarh. He is said to have extended his conquests as far as Garha-Maṇḍla and to have assumed the title of "the king of the forests." Of his successors the king Muhammad Shāh was fortunate enough to occupy for a short time the throne of Guzerat, which came into his hands owing to his father's marriage with the sister of the rājā of Guzerat. On Muhammad Shāh's death the kingdom passed to his brother Mubārak during whose reign took place the first invasion of this part of India by the Mughals. His name is mentioned in an inscription of his son, Ali Khān, carved on an old gun. The Fārūqī dynasty came to a close about the year 1599 in the time of Rājā Bahādur Shāh who waged war with the Emperor Akbar and was defeated and dethroned by him.

Adil Khān I., A. D. 1437—41.

Muhammad Shāh, A. D. 1522—36.

Mubārak Khān, A. D. 1536—66.

The fall of the dynasty in A. D. 1599.

CHAPTER XVIII.

Conclusion.

The later account of this Province falls so purely within the domain of Modern History, that it does not demand more than a very brief mention in the present sketch. It has been already seen that the successors of the ancient dynasties throughout this Province were first the Mughals, and next the Marathas and the English. Only in the case of Berar the sovereignty was held by the Bāhmini kings for more than a century before it passed into the hands of the Mughals about the year 1596 A. D. The Mughal supremacy in this Province was only nominal so long as it lasted. No attempt was ever made by any of its sovereigns, even during its palmiest days, to establish anything like an effective control there. This was presumably due to the fact that the resources of the Province were then not sufficiently developed to excite the cupidity of the monarchs of Delhi. Such a condition of things was not destined to last long. The Mughal empire fell from its high position soon after the death of Aurangzeb. The Marathas stepped into the shoes of the Mughals and began to push on their conquests far and wide, levying *chauth* and *sirdeshmukhi* wherever they went. At about the same time the Bundēla chief Chhatarsāl made himself lord of a part of the Vindhyan plateau and the Narmadā valley, which were soon wrested from him by the Pēshwas and the Bhōnslā rājās. The Pēshwas occupied the position of overlords, while the Bhōnslās became the virtual masters of the Province. The founder of the Bhōnslā family was Mudhōjī, one of Śivājī's generals. In course of time, Mudhōjī's successors were invested with the power to collect *chauth* in Berar. The most prominent of them was a great-grandson of Mudhōjī, named Raghūjī I., whose reign, it is said, "is chiefly memorable in the history of Nagpur, because with him came that great influx of the Kunbis and cognate Maratha

The Bhōnslās.

NATIONAL ARCHIVES OF INDIA

tribes which altered the whole face of the country and the administration of the land, as well as the language of the people." Raghūjī I. conquered portions of Bengal and Orissa and levied tribute from their respective rājās. The Bhōnslā kingdom expanded steadily under Raghūjī I's successors till, in the time of Raghūjī II., it attained its greatest dimensions, comprising, as it did, the whole of this Province besides Orissa and some of the Chota Nagpur states. Raghūjī II. died in 1816 and his son ascended the throne. So far the relations of the Bhōnslās with the British were very cordial. But, when a certain Mudhōjī, surnamed Appā Sāhib, murdered Raghūjī II's son and successor, and took possession of the throne, the whole phase of the situation changed. A treaty of alliance had been entered into with him by the British, by which he was compelled to maintain a subsidiary force in his kingdom. In 1817, when war broke out between the Pēshwa and the British, Appā Sāhib joined the ranks of the former and attacked the British Resident at his court at Sitabaldi. He was, however, defeated and taken prisoner, and a grandson of Raghūjī II., named Raghūjī III., placed on the throne. As a result of these disturbances the portion of Berar which was not already in the hands of the Nawāb of the Deccan, otherwise known as the Nizām of Hyderabad, was ceded to him. But the latter assigned the whole of this tract first to the East India Company to meet the expenses of the maintenance of a subsidiary force in his dominions, and subsequently in the year 1903 leased it to the Government of India. In 1853 the king Raghūjī III. died and the British Government assumed the direct control of the territories. This period marks the inauguration of an era of peace and prosperity which had never perhaps been equalled before in the annals of this Province.

Printed at the Pioneer Press, by F. W. SHIPWAY, No. 604.—10-10-'14.

NATIONAL ARCHIVES OF INDIA

00031821

NATIONAL ARCHIVES OF INDIA

NATIONAL ARCHIVES OF INDIA

NATIONAL ARCHIVES OF INDIA

Digitized with financial assistance from

on 16 November, 2018